temporary production of the \vorld, but concluded it to have been from eternity.

That Aristotle was one of these is sufficiently known; whose inferior gods, therefore, the sun, moon, and stars, must needs be *ayiw^rm^* or ingenerate, in this sense, so as to have had no tempo-Vary production, because the whole world to him was such. And if that philosopher[4] be to be believed, himself was the very first, at least of all the Greeks, who asserted this iiigenerateuess or eternity of the world ; lie affirming, that all before him did *ytwqv TQV* jcoff/iov, and fcoc/tairoctiv, generate or make the world ; that is, attribute a temporary production to it, and consequently to all those gods also, which were a part thereof. Notwithstanding which, the writer /)<? *Placitis Pkiloso-phorum** and §toh&ns,[c] impute this dogma of the world's eternity to certain others of .the Greek philosophers before Aristotle (besides Ocellus Lucanus,* who is also acknowledged by Philo to have been an nssertor thereof). And indeed Epichannus, though a Theist, seems plainly to have been of this persuasion, that the world was unmade, as also that there was no theogouia, nor temporary production of the inferior gods, from these verses of his,* according to Gnotiug's correction: —

Exc<*rp. *AXX* ait *r»t 0pl wfJitiw* *iwikiwn* ^* %".
p, 4?B. Ta§I I" «i* *yattr"* c"^u«a$ Sii §1 T*» *&i*

[a] !)e Ca'lo, lib. i. cap. x. p. 023. toin. i. OJHT. ** Lib. ii. rap. iv. p. 8HII.

* Eclop. IMtysUr. lib. i, cap. xxiv. p. 44*

* DC Mumli /fttvi-nitatf, int<»r Scripfor. ditos.

•Apml Diogou. L;if H. lib. iii. srgiu, \, p, ! 70,